262 Animal foods, hunting.- Wild game foods in-
136 cluded deer (tohi·l), antelope (yŸta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu·-gu·kwŸt), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cŸmil), gray squirrel (cawanŸnt), blue squirrel (tŠŸ'Ygal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi·-bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bŸ·l), bluejay (a·ąayibišt).

224 Men hunting deer, other large game in mts.
776 usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
[533] the songs" sang all night for hunters who might
224 also join in songs; this old man usually did not accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; if no deer sighted, within short while space cleaned off on ground, eagle down, tobacco and beads put on it; "they gave this to the mts., and when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

[237]
[276]
[301]

224 Deer shot with sinew-backed bow, cane arrows;
●411 at distance 600 ft. could hit, but not kill deer
825 (SM). Wounded deer often "had to be chased whole
[349] day"; was dispatched following morning as it lay resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-
[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

224 Pits never dug to entrap deer or other large
[231] game; deer, antelope never corralled and killed; large game never chased over cliffs; dogs not used for hunting (SM). Antelope chased by one hunter toward second man concealed behind bush or
[349] pile rocks; Waterman has picture of pass where trail leads from South Fork valley to Kern valley, showing loose rocks which "are remains of small structure and pit, where lurking hunters shot antelope, which were run through the pass by beaters" (Mus. cat. no. 15-6258).

476 Once a yr. in July Tübatulabal joined with
224 Kawaiisu, Tejon, Ventura Indians, Yokuts for antelope drive (Kroeber, Handbook, 528) in Yokuts territory on plains near Bakersfield. As many as 500 men took part; in drive men stood in circle, 6 ft. apart; circle was from 2-4 mi. in diameter at beginning of drive; men walked inward, driving antelope before them; when circle had shrunk to a few hundred feet in diameter, 10 men (Kroeber,
●[411] Handbook, 529, says 2 men from each tribe) stepped inside, shot antelope with flint-tipped arrows. No antelope drives held in Tübatulabal area.

224 Mt. sheep shot with bow and arrow; "easier than deer to kill"; often sighted on rocky promontories along n. edge of South Fork valley, W of Onyx. Grizzlies and brown bears shot in summer with bow and arrows; never attacked in caves or shot from trees, but SM had seen latter done at Tejon. Mt. lions shot while on ground; killed after being treed.

476 Rabbits obtained on valley floors by firing
224 dry brush; 20 or more men stood in circle outside burning brush; as rabbits fled men shot them with bow and arrows. Another method was to use nets (wa·na·l), propped up loosely on sticks on level ground; 15-20 men formed straight line parallel to net 1/4 mi. or so away from it and advanced beating sagebrush with sticks, driving rabbits before them. When rabbits encountered net, vertical props fell down; rabbits became entangled and were clubbed with straight sticks or shot with bow and arrows; crescentic rabbit sticks not used. Those rabbits in rear that succeeded in jumping over fallen net became entangled in second net placed short distance ahead of first one. No boss for drive; rabbits collected, evenly divided by throwing each participant a rabbit until pile exhausted. Rabbits also shot by young boys, men, singly or in small groups, with bow and arrows.

224 Woodrats, squirrels, small birds trapped with rock trap (togo·'i·nit) exactly like Havasupai rodent trap (Spier, 1928, 113, fig. 4). For Tübatulabal trap shallow hole 3-4 in. deep dug between upright post and base of rock; acorn impaled on lower stick as bait; when stone slab fell, bird or rodent caught in hole underneath flat rock surface, but not crushed. Men set out 15-20 such traps, especially at piñon grounds during harvest; visited them every 2 days (SM).

224 Small willow blinds like Yokuts model (Kroeber,
349 Handbook, 524, pl. 45), but lacking stone platform, large enough to admit 2 men, built near

226 obtained from unaugmented Kern, near present town of Kernville.

Fishing techniques and use of certain localities for fishing varied according to height of streams and temperature of water; location of few fish camps noted (p. 40). In spring before water too warm, fishing carried on at sites on augmented Kern. At rapids near w. end of gorge "there were lots of fish; the Tolowim (Bankalachi) used to camp there to fish, also the Tejon Indians (Yokuts) and Pahkanapil too. Sometimes the Monilabal and Palabatal (Yokuts groups) came up there to fish" (SM). Groups of Tübatulabal also camped at rock paintings farther upstream; fish harpooned from rocks mainly at these locations as water swift-running, with many pools.

●[411] Pronged harpoon California type (Kroeber, Handbook, 86) consisting of pole (mi·št) 7-8 ft.
[227] long, with pair 6-in. foreshafts; toggleheads (wili·li·nist) 1 1/2 in. long, carved from deer bone; heads sharply pointed, barbed. Later in summer fishing activities shifted higher up river to sites on unaugmented Kern and to mt. lakes and streams. Round nets made of native twine, with 3-4 in. meshes and lacking handle, were used, being held up on each side by 2 men standing in water (FP); SM denied use of nets. Large nets, similarly made, stretched across stream, held up by 4 men (PN, FP). Net sinkers not used (FP, PN). Tule basket trap (wa·mat), similar to Pomo trap (Kroeber, Handbook, 172, pl. 33a), used in smooth
[321] water. Fish taken in nets speared (PN). Fishhooks (wele·haništ) were said to have been 2-piece, with single bone barb made from shank bone of deer. Barb filed to point on rock, blunt end attached at 45° angle to base of shank with wrapping of native twine which was given coating of
[283] asphalt to make it fast. Line made from native twine, smeared with asphalt; attached to end of long willow pole (wipšat). Earthworms, grasshoppers used for bait (tï·hat). Fishhooks and pole "not used very much" (SM); post-white (?). No double hooks, gorgets used.

226 Bulk of communal fishing in streams, rivers
476 done to obtain fish for drying. Informants dwelt
417 upon one method of communal fishing, although it is no longer practiced. Fish corral (pa·nil) built in shallow, fast-running water (fig. 2), "when there were lots of fish running." Wall of corral 2 1/2-3 ft. high; built up of large stones filled in with willow branches; diameter of round enclosure 7 ft., width of opening to corral 3 ft. Men went about 2 mi. downstream from corral, threw stones in water to drive fish upstream. Two men, stationed on either side of gateway to
[462] corral, beat water with long willow poles so that all the fish would swim into corral. Inside corral 2, 3 men bailed out fish, throwing them up on bank to women who collected them in large pile. Each participant in undertaking shared equally in distribution of fish, which was effected in same manner rabbits apportioned after drive (p. 13).

226 Another method of obtaining fish in large

[p. 14(a)]

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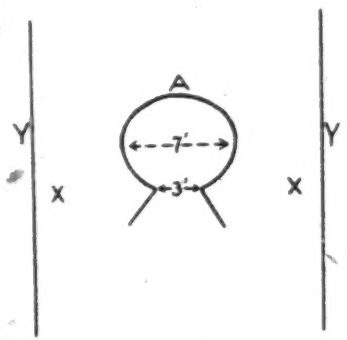

Fig. 2. Fish corral. A, wall of corral, X, men with poles, Y, banks of stream.

226 Another method of obtaining fish in large quantities was to stupefy them; roots, stalks, leaves of plant (pa·lu·l) which "looks like cane, grows in moist soil, has leaves that get reddish-yellow in fall" and which SM identified from drawing as sp. of Smilacina, mashed slightly, [171] thrown into quiet pools. Buckeye, turkey mullein, soaproot, all available to Tübatulabal and used by other tribes as fish poison, not used (SM, FP). In poisoning fish, no dam built; as fish floated to surface they were scooped up in conical twined tule baskets.

226 In winter fish sluggish, "hardly move"; mainly
●411 harpooned or speared from rafts in Kern r. and South Fork valley lakes by individuals. Fish spear long pole with 2 wooden points sharpened by rubbing on rock.

252 Fresh fish cleaned, roasted whole; 4 large fish often tied together, wrapped in branches of odorless willows (poyiwošt; p. 11) and cooked in ashes at fishing place; carried home in willow wrapping. Mussels cooked by roasting in shells in hot ashes. [251] Fish one of foods Tübatulabal stored for winter use.

824 Ethnobotany.- Botanical collections made chiefly
137 in South Fork, Kern valleys, and surrounding foothill regions in May-July; collections checked with SM, ES chiefly. Some 220 species collected, 130 of which informants said were put to economic or medicinal uses; 56 of these ethnobotanical species belong to foothill floral area, 40 to desert floral area, 10 to Great Basin floral area; remainder general in distribution.

In identifying specimens, informants tasted, smelled plants if dubious about identification.

Of plant foods, those starred mentioned most frequently by informants; possibly these plants used most commonly for food in aboriginal times.

Nuts, large seeds (generic term, punžil) included: *Acorns (generic term, wa'ant). Six varieties used: (1) acorns (manj·l) from blue oak (manj·'u·l), Quercus douglasii H. & A., foothill floral area; these grow on n. slopes of Paiute mts. at s. borders Tübatulabal area; nuts mature annually, large, "don't taste bitter after leach-

501 481 231 492 baskets not used for ferrying; breast stroke used chiefly in swimming (SM).
Horses mounted on right side; bridles made of native twine, saddles of tules.

WEAPONS

411 Bow chief weapon; spears may have been used in warfare; clubs not used, "because men didn't get that near to each other when they fought" (SM); spear thrower, shield, armor not used; aboriginal use of slings denied.

Bow.- Both for war and hunting large game, used sinew-backed bow (a·lit tupani·l), made from juniper (wa·dul), Juniperus californica Carr., var. utahensis Engelm., foothill floral area; bows also occasionally made from tamarack (iŝwa'adul). Such bows were "hard to make," and "took a long time to shape" with flint knives; furthermore one could not "get a good piece of wood for a bow every day" (SM, ES). Method of manufacture was to select suitable piece of wood, cut it, peel bark off immediately and shave bow into shape with knife, then warm bow in hot ashes or hold it over fire and flatten 2 ends over knee. Next, cord tied taut from one end to other, over back of bow, thus bowing length of wood in arc opposite to that in which it would bow when used. Tied thus, bow left to season for 6-8 days; was then untied and 2 1/2-in.-wide strip of water-wetted sinew (tupani·l), from backbone of deer, glued on to back of bow and overlapping edges glued down on sides. At 2 ends of bow, ends of sinew backing wrapped around wood several times to form knobs which prevented bowstring from slipping; neither end of bow notched for stringing. After sinew had dried, bow wrapped at grip (po·ho·nil) with strip of buckskin. Bowstring (piho·lit) of sinew, 3-ply, rolled into cord on knee (SM). Sinew-backed bows were some 48 in. long, 2 in. wide, 1/2-3/4 in. thick at grip; back and under side flattened, edges rounded; ends about 1 in. wide, 1/4 in. thick and either slightly re-bowed, or straight.

For hunting small game plain bow (a·lit) with rounded edges, made either of willow or juniper, used. Bowstring for such made from native twine. SM said such bows were about 45 in. long, 2 in. wide at grip; specimen 1-19808, of willow, is 50 in. long. In 1932, FC had willow bow he had made, which MM said was similar to bows TÜbatulabal used formerly for shooting rabbits; FC had made his from green willow, first shaping it with knife, then bowing it in at grip by laying length of willow on 2 flat rocks which were set some 16 in. apart, so when weight was put on top of central section of willow it bowed downward between the 2 rocks. Ends were rebowed by placing flat rocks beneath and on top of each tip and suspending rock from underneath unfinished bow at points 8 in. inward from ends. Thus weighted, bow was left to dry and season for 8 days. Length of this

411 bow was 68 in., width at grip 1 3/4 in., at tips
[176] 3/4-in. SM denied that Tübatulabal formerly ever bowed in grip; FC very probably had introduced this feature.

Boys used small plain willow bows and willow
[462] arrows "before they began regular hunting" (SM). Bows, arrows made by men only.

Arrows.- War arrows (pa·hal) were 34-36 in. long, with wooden foreshaft (wawpit), some 8 in. long, made from hard wood set into cane mainshaft made from stalks of cane (paha·bï·l), same variety as that from which women obtained sweets (p. 19). Mainshafts also sometimes made from wood. Cane mainshaft (u·gat) straightened by being gently rolled at joints in round groove and over shallow incisions of heated stone arrow straightener (u·gišt). Mainshaft notched at upper end for insertion of bowstring; foreshaft split at end for insertion of arrowhead. War arrows had 3 vanes, square-trimmed, 1 in. wide, set on spirally and attached at each end with sinew; "if only 2 feathers were put on, the arrow didn't shoot straight, it went sideways" (SM). FC's arrows nevertheless had 2 vanes, set on spirally. Feathers from eagles, crows, owls,
[324] 3 varieties of hawks among those used. Arrowheads (kïyi·l) were flaked from obsidian (tu·gu··pïl tïnt, black rock), obtained near Mt. Whitney (SM); from bluish gray rock procured in mts. (SM), at Koso (FP); from a red rock (flint?) obtained near Tejon or on Mohave desert. Stone "cooked" first in fire, then broken into small
[412] pieces (FP). Deer-bone awl used to flake arrowheads; palm of left hand protected with piece of buckskin. Heads varishaped (fig. 7), "because some men liked this kind, some that" (ES), but all heads shouldered. Beautifully shaped head (fig. 7), 3 1/4 in. long, 1 in. wide at top, found by FC on old battlefield on Nichols peak, in s. border of Tübatulabal area; SM said this
[317] probably head for war arrow, as heads for such often 6 in. long(!). Asphalt (tu·šanat) used to set heads into foreshaft; no mention made of sinew lashings. Poison (pohil), source of which was unknown to informants, said to have been used on both war, hunting arrowheads (MM); only on hunting arrowheads (SM).

Hunting arrows (šu·mu·na·l), for use on large game, similar to war arrows save that they were 48 in. long, with 9-in. wooden foreshaft and were often tipped with smaller, black obsidian heads which were inserted rather loosely into foreshaft so that shaft fell out after animal was shot, leaving head firmly embedded; or if shaft did not fall out, it could be pulled out easily, head then cut out with stone knife.

Arrows of foregoing type used with sinew-backed bow; with willow bow cane arrows (šu·mu··na·l), 40 in. long, 2-3-vaned, tipped with wooden foreshaft, point of which had been sharpened by rubbing on rough rock, used to shoot rabbits, etc. For birds, shorter cane arrows with pointed

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Fig. 7. Flaked artifacts from Andreas collection. a, white quartz strike-a-light, 1 5/8 in. long, 1¼ in. wide; b, c, obsidian arrowheads, 1¼ in. long, 5/8-in. wide at shoulders; d, red flint arrowhead, 1 in. long, 1¼ in. wide; e, arrowhead from Nichols peak (see text); f, g, h, red flint artifacts, lengths respectively, 3¼ in., 2 3/4 in., 1 7/8 in., widths at top, respectively, 1¼ in., 1¼ in., 1 in., either spearheads (FP), unfinished arrowheads (SM), or knife blades (?).

411 wooden foreshaft used; for waterfowl, cane arrows had sinew wrapped thickly around joint where foreshaft entered cane mainshaft, so as to produce bulge which made arrow skip over water in flight, [17] similar to Owens Valley Paiute arrows for ducks (Steward, 1933, 261, fig. 3d). Specimen 1-19809 consists in part of 2 unfeathered arrows with cane mainshafts 46 in. long, foreshafts 4 1/2 in. and 2 in. long; such arrows might have been used by boys or else are simply, as collector has noted, very poor specimens.

415 Quiver.- Sacklike quiver (ma·šat, also term for sack), made from whole untanned antelope, coyote, or wildcatskin with hair left on; men going hunting carried quiver in carrying net,

415 which was used later to pack back deer; if going to war, man carried quiver slung over left shoulder and tied under right arm with twine.

•411 Arrow release.- Man shot either standing or kneeling; if kneeling, weight rested on left knee, which touched ground; squatting position (Kroeber, Handbook, 822, pl. 78) never assumed for shooting (SM). When standing man held bow perpendicularly; if kneeling, horizontally; primary release used in both positions (SM).

Spear.- Although SM denied spears used in warfare, MM, FP both said they were, the spear (ku·yi·l, FP) being a 4-ft. shaft of any sort of hard wood, tipped on end with an obsidian head some 10-12 in. long (MM). This head was "sharp on both edges" (FP); what may have served as spear heads are shown in outline (fig. 7f-h), although SM when shown the red flint originals, from the collection of Miss Shirley Andress, said they were unfinished arrowheads.

TOOLS

412 Knife.- Knives (pigat) used for skinning large
324 game, etc., flaked from obsidian or red quartz;
[171] 18 in. (?) long, unhafted, similar in shape to Owens Valley Paiute knife (Steward, 1933, 261, fig. 3i). General utility knife (same term), used for cutting buckskin, shaping bow, etc., consisted of flaked obsidian blade about 5 in. long, set in wooden handle; similar to Owens
[171 Valley Paiute knife (Steward, 1933, 261, fig. 3j),
317] except that Tübatulabal set blade in handle with asphalt, did not lash it with sinew. Hafted knives aboriginal (SM).

Adz, wedge, maul.- Informants could give no information on adz, wedge, or maul; presumably these lacking. SM did not know whether trees ever felled, and if so, how; stone axe apparently lacking. Holes in wooden mortars made by burning out wood; stone mortars chipped out; "the gray stone was soft" (SM).

412 Scraper.- Entire lower leg bone of deer used as scraper (iši·bišt) to dehair skins.

Awl.- In sewing moccasins, sacks, quivers, etc., and in flaking arrowheads, knife blades,
[171] an awl (niŋa'adol) similar to Miwok awl (Kroeber, Handbook, 806, fig. 67h) used; this awl about
[317] 4 in. long, made from leg bone of deer topped with lump of asphalt; when used, strip of buck-
[462] skin (ma·pu·ništ) wound around palm of right hand; this awl essentially man's tool.
Women used smaller awl (wīŋabĭt), shaped like man's awl, but made from spine of barrel cactus (kĭče'apĭl) surmounted with small lump of asphalt, when making coiled baskets.

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

17. Then I, already wanting to go, woke up with a start. 18. Then I got up at four o'clock. 19. Then I went out far away; when I arrived, I prayed (and) I blew (to get rid of the impurity of the dream). 20. I dreamed a bad one. 21. I blew (the bad dream away). 22. "Nothing, nothing (bad remains)," I say, "everything (is) good; to us nothing (bad) will happen." 23. It is the end. 539x

18. BULL DREAM

1. While dreaming, I am going along the valley. 2. Then I see cattle. 3. I go and hold my own gun. 4. Then I see the bull. 5. There is not a bull (but) a shaman (assuming the form of a bull); (this) one is wanting to come back to me. 6. Then from there I go down toward the canyon, I am going to the canyon. 7. Then I see the bull in front (of me). 8. Then, when he sees me, he runs away from me because I am holding my own gun. 9. Then I woke up. [177 411] [756]

19. DEER DREAM

1. While dreaming, I am going along. 2. I cross the deep canyon. 3. On the other side in the mountains, I ascend the mountains. 4. Then, when I wanted to go out, I tracked the deer in his tracks. 5. Then I went and found many deer. 6. Then they jump about in every direction. 7. Then a big one stands still. 8. Then I shot him; he came and fell down dead. 9. Then I went and saw him; I shot him in his heart. 10. Then I woke up with a start.
11. It is bad to be dreaming of deer; you kill human beings (as a result), so they say. [787]

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

69. Then we went in the home of Peterson to cut posts. 70. There we made camp at the bottom of the mountain. 71. Then that next day my father cut juniper posts. 72. Then I used to make bread at noon and also in the evening. 73. When he arrives in the evening, he is eating that bread and also rabbit. 74. We cut many (posts). 75. We win a unit of money (ten cents) for one post. 76. Then I carry the posts on my own back. 77. I piled (them) there on the level place. 78. He (father) stayed there all summer in order to cut (posts). 79. Then in the evening I went to get water. 80. The water is there far away. 81. When it got dark already, then I came back, fetching water from there to here. 82. Then I got lost, coming back. 83. I took the downward way. 84. From there I got lost; there I yelled; then nobody (answered). 85. Then I cried. 86. Then I ran; I am dangling my own pail when crossing (the canyon). 87. Then my father talked there. 88. "Where are you going?" 89. "I got lost," I am saying, "the water which I got ran out." 90. "Come," (father) is saying, "let's go fetch water," he is saying. 91. From there we came back in order to fetch water from there toward our own camp. 92. We stayed there all summer. 93. Then we finished. 94. Then we came back in our own house. 95. Then when winter comes, we go back again in order to go and cut firewood. 96. Then we went away from everything. 97. Then there we cut (wood) all winter. 98. (There is) only much juniper firewood. 99. We finished there. 100. Then we came back toward our own house. 101. Then we arrived in our own house. 102. Then we are just living. 103. (There is) no work.

104. Then we used to play. 105. We are playing tag in the bull-pine trees; we are climbing (the trees); we are chasing each other. 106. Then we make one boy "it." 107. And we are not playing on the ground (but) in the bull-pine trees. 108. That one (who is "it") chases us. 109. Then to catch us he touches someone. 110. Then that one stays "it" next. 111. Then we are running away up (in the trees). 112. We are jumping in different places in the branches of the bull-pine tree. 113. Then some are falling down (and) are running away from the branches of the bull pines. 114. Some are hanging on the branches of the bull pines. 115. We are playing during the day.

116. And then again we are playing different games after that. 117. We are playing quoits; with the shoots of the bull pine, we are making the quoit; with it we play quoits. 118. Then we are cutting sticks; having finished making the quoit. 119. We are fixing the target. 120. We are shooting (pitching) at that with the quoit; whoever is shooting close, he wins. 121. Five of the boys gamble with those quoits. 122. Some (are) proficient. 123. Then one is shooting first. 124. Each one (has) three quoits. 125. Then one is shooting first at that target. 126. Then he is shooting close. 127. Then next another one is shooting. 128. Then he is shooting on top of that quoit. 129. Then from there again another one is shooting. 130. Then he throws that quoit this way. 131. From there again another one is shooting. 132. Then he pushes aside those (which had been placed by the other boys). 133. Then there he is holding that target (i.e., he is closest to it); he is winning. 134. We are playing during the day.

135. Then, when we want to practice shooting at a target, we are going and gathering canes. 136. We are making many canes into arrows. 137. We are making arrows well. 138. We are putting feathers on them. 139. Then, having finished (the arrows), we are making the target. 140. We are tying the brush (for a target). 141. We are practicing shooting at that. 142. Then whoever is hitting it, then that hitter is hiding that target (which he hit) under the ground. 143. Then, "Shoot," (one of the boys) is saying to you. 144. Then you are shooting (at the target now concealed in the ground). 145. Right there you are leaving your own arrow (having shot it in the ground at the concealed arrow). 146. Then the one who hides it (target) is shooting next. 147. Then he is hitting that target because he knows his own hiding place (better than the other who only knows the general spot in which he placed the target). 148. Then he pulls out that (hidden target) with his own arrow (which is firmly shot into the concealed target). 149. Then from there again he hides for him (another player) that one, that target under the ground. 150. "Now shoot," he is saying, and he (the other player) is shooting. 151. "Leave your arrow right here," he is saying.

friendly with the intervening Tachi (and, presumably, Salinan).

Wowol territory was somewhat west and elsewhere south of the Chunut. One important village was called Yiwo´ni. An island in Tulare Lake belonged to the Wowol; it was called witi'tsolo´wɛn. On it was a village which J.A. and her mother visited by means of balsas. They had a relative there. On the island was a tremendous number of bleaching bones which J.A. says were those of humans who had died of smallpox.[25] The visit was probably made between 1860 and 1870; it was "before the big earthquake."

South of Bakersfield lived people who "had a lake in the middle of their mountain. It dried in the summer." (This may be Castac Lake, possibly a small lake near present Tehachapi.) This tribe was called tipe´kɛl yoko´č (red clay people) "because they lived in houses plastered with red clay, with tule roofs which were covered with mud." The people who live there now are called Tejon (whether this was Fort Tejon or Tejon Ranch some distance to the east, J.A. could not determine; probably the former, which is near Castac Lake).

The Tokya (Chumash and Salinan) lived "on the coast"; the Salinan of Chulame were called Tokya also. Various types of shell money were got from them. J.A. had not heard of Mutulu (a coast Indian raider mentioned by Wobonuch informants) or other individuals from the coast, and believed that the valley people went out to do their trading rather than that coast people came in. She, too, says that the bought shells were worked into money by the Yokuts purchasers.

At Ventura lived the Ititu´wɛt, but J.A. does not know whether this was the Yokuts name for these people, or what they called themselves.

The Kawe´sa (Kawaiisu) lived east of Tejon, toward the hills "and talked something like the Monachi." They were noted for their large bows and arrows.

The Ričiki´tu (Pitanisha) lived at Whiskey Flat "over back of Kern River." At another time J.A. said Ričikitu was "the Mexican name for the Pitani´sa who lived at Pita´nɛn, where there was a deep little river."

Localities

The following sites are located on Local Map A (map 2). Places known to be villages are marked with a dot and circle.

1. mu´sahau: a Wechihit village
2. wewa´yo: a Wechihit village
3. wo´hui

[25] Powers mentions a "plague" which took many lives in the Fresno River region a few years before his visit (Tribes of California, 380).

[P. 529] Tubatulabal NS22

T Y 534 known. The clapper (tawa´tw·l) and cocoon rattle (sa´nač) were used. The musical bow was known to the Southern Yokuts, Choinimni Yokuts, and probably northward throughout the foothills as it is reported from Western Mono, Miwok, and Maidu. [131]

T Y 224 411 Hunting.---P.M.'s father was a fine hunter; Cougar was his dream helper. When P.M. was about fifteen years old, his father took him hunting. Sinew-backed bows were bought from Pitanisha (Tübatulabal) living near Kernville. But plain bows of elderwood [? he claimed] were made at Sototlo. Arrows were of button willow tipped with a white-oak point, or of obsidian if for deer.

T Y 224 The deer disguise was made of the complete head, antlers, and skin. The head was stuffed with grass. The wearer leaned on two sticks to imitate the animal, and with them would crash about in underbrush to simulate fighting deer.

Bears were lured out of their caves by a fast runner, and shot by two or three good hunters waiting in ambush.

After the killing of an especially large deer or bear, the animal's head was sprinkled with eagle down. P.M. never heard of selling bear paws or skin to someone with a bear totem. He thinks bear was not a totem animal for any one at Sototlo.

In dividing up a carcass, the man who took the skin did not receive any meat. Men did tanning of hides.

T Y 223 The pigeon booth from which birds were snared is probably native to this region, as well as northward along the foothills, although that seen and illustrated by Holmes was on the Tule River Reservation.[132]

T Y 276 Tobacco.---Tobacco (so´gon) was drunk with lime. The preparation was like that elsewhere: the cakes of dried leaves were pounded with a small mortar (koi´wos) and pestle (pa´lwi), crushed shells (ta´sap) were added, and water was stirred in. It was taken in the evening by persons of either sex who were at least twenty years of age; the purpose was to aid dreaming. Crushed tobacco was smoked in a cane pipe (ha´la) or an elderwood pipe (wi´se´ta, elderwood). Tobacco was made in the usual two cake forms, so´gon and politsi´na, but of the latter P.M. could only say that it was stronger and molded in the usual cylindrical shape.

T Y 372 Tinder.---Oak balls contained a shreddy, corklike substance called ye´ska, which was used as tinder in making fires and lighting pipes.

T Y 278 757 Medicine.---Redwood sap (ta´nal) was shaved up in a pot of hot water. A person with a wound which bled profusely steamed himself with this under a blanket; a woman who had given birth also used it in this way. A little of

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[131] Ibid., 419, 542; Barrett and Gifford, 250; Wobonuch Western Mono, herein, Pt. II.

[132] Anthropological Studies, pls. 31, 32.